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# The Way to Establish Permanent Peace

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(1877-1965)  
M.A., L.L.B., A.M. (Harvard)

A Tribute to

## Sant Teja Singh Ji

Devout Disciple of Sant Attar Singh Ji

**Address by Sant Teja Singh, M.A. LLB (Punjab),  
AM(Harvard, USA) on the occasion of the Eighth  
Congress of Religions for the World Peace  
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Ik Onkar Satgur Parsad

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ik Onkar Satnam Karta Purkh Nirbhau Nirvair  
Akal Moorat Ajooni Saibhang Gurparsad.

Jap

Aad Sach Jugad Sach.

Hai Bhee Sach Nanak Hosi Bhee Sach.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

॥ ਸੁਖੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

There is but one all embracing and all powerful Divinity, who manifests Himself first in the shape of the Word, and then through the whole Created Universe.

He is the One-in-All and the All-in-One. He is the Eternal Reality and His name is also Eternal.

He is the Creator and has the power of Independent self creation. (He can create everything by Himself).

He is above all fear, and above all enmity.

He is a deathless Being, is immortal and is free from birth and rebirth.

He is self-existent and the fountain-head of all the motive force in the universe.

He can be realized through the Satguru (One who has realized the Divine within and has become God Conscious).

Sayeth Nanak, O, Searcher after Truth, meditate on the name. Waheguru, God the Boundless Divine Reality, the remover of the veil of Ignorance from the human mind, who was true and self-existent before creation, was true through all the ages (Yugas), is true now, and shall be true and self-existent for all times to come.

Religion is a subjective Research. It is as scientific, nay more exact in its realization than the objective research called science. The whole material world is the manifestation of the Eternal Divine. In other words, the whole physical world is the physical frame of God. The scientific research deals with this frame. For long, science groped in darkness and classified matter and spirit as two distinct things but now its ultimate research has found in the words of J B S Haldane:

“The material world, which has been taken for a world of blind mechanism, is in reality a spiritual world, seen very partially and imperfectly”.

The only real world is the Spiritual World, The Truth is that not matter, not force, not any physical thing, but mind and personality is the Central fact of the universe. This is now supported by all advanced physicists.

Albert Einstein:

I believe in God, the God of Spinoza, who reveals Himself in the orderly harmony of the universe. I believe that intelligence is manifested throughout all nature.

Kirtler F Mather:

For several decades the results of scientific investigation appeared to be leading directly towards a mechanic explanation of the nature of cosmic energy. All that has changed in the last few years. We now know that the latest of the analysis of material objects, when we penetrate as far as we may into the secret of the nature of things, gives wholly different impression from that which our

fathers had a generation ago..... The nearest approach we have thus far made to the ultimate in our analysis of matter and of energy indicates that the universal reality is mind. Matter becomes simply an expression of mind. This represents my belief about God. It leads naturally to a statement about personality. For me God is everything in the universe which tends to produce a fine personality in human being.

Unfortunately the Real looking within, and the Realization of the Divine in the human heart has been neglected by most of the religious cults. Rituals and forms have taken the first place, and the essentials of the Divine Research, meditation on the Divine Name, daily Hari Kirtan (singing hymns in the Divine praise), the practice of the Religious Truths in our daily life, have been relegated to a secondary one.

It is the duty of all the religionists to come on a common platform and give to the world the message so simply and forcefully given by Guru Arjan (the fifth Guru Nanak) in his Sukhmani Sahib (The jewel of Peace and Atonement).

The purest and highest Dharma (Religion) is:

Meditation on the Divine Name and the performance of righteous and unselfish actions in our daily life.

“Sarab Dharam Meh Srest Dharam  
Har Ko Naam Jap Nirmal Karam”

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥(੨੬੬)

The way to this World Federation of Religions has been paved by Guru Arjan, by bringing on the same spiritual platform all those who meditated on the Divine Name, without any distinction of caste, creed, race or colour, on the land of Hindustan. Not only he brings them on the same stage as equal co-partners in the

spiritual Realm, but he also demonstrates scientifically for the first time in the history of religion, that the Sphere of God Consciousness or the Realization of the Divine Within is a real permanent and fixed stage, which a Searcher after Truth can reach if he sincerely carries on the research and goes on the path of devotion and prayer without falling into the pitfall which come in the way of this long and arduous journey.

In the first stage of one's Devotional Career, worldly fame and success naturally come to him. If he is puffed up by this, he falls into the pit of pride . If, however, in deep humility and meekness he goes on and thinks that all fame and success is God's, then occult powers begin developing in him. Ridhi and Sidhi knock at his door. People are attracted to him with all kinds of offerings in money and kind.

If he begins using them for his personal comforts only, then further progress is stopped. If, however, he spends them for the unselfish services of mankind in any shape or form then he reaches the stage Sidhi, whatever he speaks out comes to pass.

This stage is the most slippery one in the path of Divine Realization. People flock to him for the attainment of worldly ends and ask for his blessings. If he begins doing so, he stops all further progress and fritters away the power he has so far attained.

If, however, he keeps his power under control, then, he reaches the stage of knowledge, Past and future open to him and he gets a Vision of the immensity of this universe. Then he humbly falls down on his knees and feels in the words of Issac Newton "that he is only picking pebbles on the shores of the boundless ocean of the pervading Divine mind." In this frame of mind. God's grace descends upon him and he becomes at one with the One-in-All and the All-in-One.

When collecting the sacred hymns of the first four Gurus (Guru Nanak, Angad, Amardas, and Ramdas) in Guru Granth Sahib, the Holy Scripture of the Sikhs, Guru Arjan has, side by side with his own hymns and those of the first four Gurus, placed the hymns of all Bhagats of the 15th century who followed the path of devotion and prayer and realized the Divine within.

These Bhagats belonged to all classes and religions, and in the beginning followed the rites and rituals of their own sect, but as they went on, all rituals and forms dropped away and they all with one voice proclaimed the same Truth, the

Existence and the Realization of an all pervading embracing Divine Reality, the One-in-All and the All-in-One. Thus establishing once for all that the Sphere of God Consciousness is a Live Realization, and he who honestly searches after it in meek humility, and keeps the company of God Conscious persons reaches it.

Here I will describe seven of these **Bhagats** and give their final experiences in their own words :

I. **Ramanand** was a Gaurh Brahman and a Vaishnava . He was an extreme devotee of outward cleanliness and ritualism. He started as a worshipper of Krishna Moorti. Then took to meditation on Ram (the all pervading). Being an honest searcher after truth, he went on his way of meditation and prayer and ultimately reached the stage which is given in his own words ( page 1195, Guru Granth Sahib)

Basant Ramanand Ji Ghar 1

Ik Onkar Satgur Parsad

Kat Jayiai Re Ghar Lago Rang.

Mera Chitt Na Chalie Man Bhayo Pang . (Rhao)

Ek Diwas Man Bhae Umang. Ghas Chandan Choa Bauh Sugandh.

Poojan Chaalli Brahm Thai.So Brahm Bataio Gur Man Hee Mahe. (1)

Jaha Jayiai Tah Jal Pakhan. Tu Poor Rahio Hai Sab Samaan.

Bed Puran Sabh Dekhe Joae. Oohan Tau Jayiai Jau Ihan Na Hoi. (2)

Satgur Mein Balihaari Tor. Jin Sakal Bikal Bharam Kaate Mor.

Ramanand Swami Ramat Braham. Gur Ka Sabad Kattai Kot Karam. (3) (1)

ਰਮਾਨੰਦ ਜੀ ਘਰੁ ੧ ਚਿ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਤ ਜਾਈਐ ਰੇ ਘਰ ਲਾਗੋ ਰੰਗੁ ॥

ਮੇਰਾ ਚਿਤੁ ਨ ਚਲੈ ਮਨੁ ਭਾਇਓ ਪੰਗੁ ॥੧॥ ਗਾਉ ॥

ਏਕ ਦਿਵਸ ਮਨ ਭਈ ਉਮੰਗ ॥ ਘਸਿ ਚੰਦਨ ਚੋਆ ਬਹੁ ਸੁਗੰਧਿ ॥

ਪੂਜਨ ਚਾਲੀ ਬ੍ਰਹਮ ਠਾਇ ॥ ਸੇ ਬ੍ਰਹਮ ਬਤਾਇਓ ਗੁਰ ਮਨ ਹੀ ਮਾਹਿ ॥੧॥

ਜਹਾ ਜਾਈਐ ਤਹ ਜਲ ਪਖਾਨ ॥ ਤੂ ਪੂਰਿ ਰਹਿਓ ਹੈ ਸਭ ਸਮਾਨ ॥

ਬੇਦ ਪੁਰਾਨ ਸਭ ਦੇਖੇ ਜੋਇ ॥ ਉਹਾ ਤਉ ਜਾਈਐ ਜਉ ਈਹਾ ਨ ਹੋਇ ॥੨॥

ਸਤਿਗੁਰ ਮੈ ਬਾਲਿਹਾਰੀ ਤੋਰ ॥ ਜਿਨਿ ਸਕਲ ਬਿਕਲ ਭ੍ਰਮ ਕਾਟੇ ਮੋਰ ॥

ਰਮਾਨੰਦ ਸੁਆਮੀ ਰਮਤ ਬ੍ਰਹਮ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥੩॥੧॥ (੧੧੯੫)

“Where shall I go now, I have realized the source of life and bliss in my own heart. My mind now does not wander, it has found its heaven of peace and bliss.

One day a desire to go to the temple rose in my mind. I rubbed Sandal wood with water and made a paste of it, took rose water and all kinds of scents and started for the temple of God. But now the Guru has made me realize the Divine in my own heart.

Wherever I go to the temple, I only see water and stone images, but Thou O Lord art all pervading. I have closely studied the Vedas and the Puranas in the search of God. However, there is no need of going to them. He is a live reality in the human heart. O my Satguru (the shower of the Path Realization), I am a sacrifice to Thee. You have completely uprooted all my doubts and fears. Ramanand Swami now realizes the all pervading Divine. The meditation on the Gurmantra Ram, given to me by the Guru, has freed me from the shackles of all past Karmas”.

II. **Bhagat Kabir** was a weaver by caste. He was disciple of Ramanand. He meditated on the all pervading Ram and was known as the greatest Bhagat of his time, a Braham Giani who felt the whole universe as a manifestation of the Divine and saw God in everything, which he in his own words puts thus (page 1349, Guru Granth Sahib):

Prabhati, kabir Jio

Aval Alah Noor Upaaya Kudrat Ke Sab Bandai.

Ek Noor Te Sab Jag Upjia Kaun Bhalai Ko Mandai. (1)

Loga Bharam Na Bhoolo Bhai.

Khaalik Khalak Khalak Meh Khaalik

Poor Rahio Sarb Thaaain (1) Rhao

Maati Ek Anek Bhaanti Kar Saaji Saajanhaarai.

Na Kachh Poch Maati Ke Bhaandai.

Na Kachh Poch Kanbhaare (2)

Sab Meh Sacha Eko Soi Tis Ka Kiya Sabh Kachh Hoi.

Hukam Pachhaane So Eko Jaane Banda Kahie Soi (3)

Aloh Alakh Na Jai Lakhia Gur Gurh Dina Meetha.

Kah Kabir Meri Sanka Naasi Sarb Niranjjan Ditha (4) (3)

ਪ੍ਰਭਾਤੀ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ॥

ਅਵਾਲਿ ਅਲਹ ਨੂਰ ਉਪਾਇਆ ਕੁਦਰਤ ਕੇ ਸਭ ਬੰਦੇ ॥

ਏਕ ਨੂਰ ਤੇ ਸਭ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ ॥੧॥

ਲੋਗਾ ਭਰਮਿ ਨ ਭੁਲਹੁ ਭਾਈ ॥

ਖਾਲਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਈ ॥੧॥ ਰਹਾਉ ॥

ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥

ਨਾ ਕਛੁ ਪੈਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੈਚ ਕੁੰਭਾਰੈ ॥੨॥

ਸਭ ਮਹਿ ਸਭਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥

ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥

ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁੜੁ ਦੀਨਾ ਮੀਠਾ ॥

ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਸੀ ਸਰਬ ਨਿਰੰਮਨੁ ਭੀਠਾ ॥੪॥੩॥ (੧੩੪੯)

“The first manifestation of Alah was Light, and then nature evolved all mankind. The whole created universe sprang up from One Divine Light, then whom shall we call good and whom bad (high or low). O man, do not lose yourself in false doubts. He is the One-in-All and the All-in-One and pervades the whole creation. The creator is in His universe and the universe is in Him. Like a potter he has crated all kinds of forms and species, from one common clay (Panch Tat). Both the created forms and the creator are natural and faultless. The same Divine Reality pervades all the created things and He is the sole creator. He who intunes Himself with the Divine Law, realizes the one everlasting Godhood. Such a person has the right to be called a man (an ideal man who has reached the goal of true mahood). The Guru (God Conscious Guide) has given me the Sweet Divine Name, whose taste like a dumb person I can feel but cannot express in words. Sayeth Kabir, all my doubts have been removed and I see the Divine everywhere through and through the whole created universe”.

III. **Namdev** a Maharashtrian Bhagat (a devotee of Gobind), was washerman, dyer and calico printer. He started his devotional career as an idol

worshipper, but being a true and non-sophisticated searcher after the Eternal Divine reached the stage of self-realization. He says (Page 988, Guru Granth Sahib) :

Mali Gaura Bhagat Namadev Ji

Sabhai Ghat Raam Bolai Raama Bolai.

Raam Bina Ko Bolai Re. (1) (Rhao)

Ekal Maati Kunchar Chiti Bhaajan Hai Bauh Naana Re.

Asthaawar Jangam Keet Patangam Ghat Ghat Raam Samaana Re. (1)

Ekal Chintta Raakh Ananta Aur Tjoh Sabh Aasa Re.

Pranhwai Naama Bhae Nihkaama Ko Thaakur Ko Daasa Re. (2) (3)

ਮਾਲੀ ਗਉੜਾ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ ॥

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ ॥

ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

ਏਕਲ ਮਾਟੀ ਕੁੰਜਰ ਚੀਟੀ ਭਾਜਨ ਹੈ ਬਹੁ ਨਾਨਾ ਰੇ ॥

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ ਘਾਟਿ ਘਾਟਿ ਰਾਮੁ ਸਮਾਨਾ ਰੇ ॥੧॥

ਏਕਲ ਚਿੰਤਾ ਰਾਖੁ ਅਨੰਤਾ ਅਉਰ ਤਜਹੁ ਸਭ ਆਸਾ ਰੇ ॥

ਪ੍ਰਣਵੈ ਨਾਮਾ ਭਏ ਨਿਹਕਾਮਾ ਕੋ ਠਾਕੁਰੁ ਕੋ ਦਾਸਾ ਰੇ ॥੨॥੩॥ (੯੮੮)

“Rama speaks through all the created frames (bodies). None else but Rama speaks. From an ant to an elephant all variegated forms have been created out of

one clay (composite of five elements). Rama pervades through the mineral kingdom. The creatures which walk on their legs, the worms, insects and birds flying in the air. It is He who moves in them.

Then O man, give up all attachments to the worldly things and rising above all desires, ever keep the mind fixed on the Divine Name. Then sayeth Namdev in deep humility and meekness, thou shalt become a selfless searcher after Truth and become one with Him. The worshipper and the worshipped Divinity shall blend into each other”.

IV. **Sheikh Farid** or Sheikh Brahm was a Mohammedan searcher after Truth. He followed the rites and rituals of his religion and was very strict in saying his Namaz (Mohammedan Prayer) five times a day. He meditated every morning on Alah. Being a true and an honest seeker he reached the conclusion that God existed in the hearts of all men and if one really wishes to realize Him, he should not hurt the feelings of any one.

In his own words Sheikh Farid says (Pgae 1384, Guru Granth Sahib) :

Salok Farid Jio

Ik Phika Na Gaalai Sabhna Mai Sacha Dhanhi  
Hiau Na Kehi Thaahe Maanak Sabh Amolwe (129)  
Sabhna Man Manhik Thahunh Mool Machaangwa  
Je Tau Piriya Di Sik Hiau Na Thaahe Kahida (130)

ਸਲੋਕ ਸ਼ੇਖ ਫਰੀਦ ਜੀ ਕੇ ॥

ਇਕੁ ਫਿਕਾ ਨ ਗਾਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਨੀ ॥

ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੈ ॥੧੨੯॥

ਸਭਨਾ ਮਨ ਮਾਣਕ ਠਾਹਣੁ ਮੁਲਿ ਮਚਾਂਗਵਾ ॥

ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀ ਦਾ ॥੧੩੦॥ (੧੩੮੪)

“Do not speak rudely to any one, as the same Divine Master dwells in the hearts of all. Do not break the heart of any one, as every heart is a priceless jewel in the Divine Realm. The hearts of all are priceless jewels of Peace and Bliss. You should never give them a blow by word, deed or action. If you long for the Realization of the Divine Reality, then do not give a rude shock to the heart of any one.

V. **Bhaikhan** was also a Mohammedan Saint. He meditated on the Divine Name and expressed his final Realization in the following words (Page 659, Guru Granth Sahib):

Rag Sorith Baanee Bhagat Bhikhan Kee

Ik Onkar Sat gur Parsad.

Aisa Nama Ratanu Nirmolku Punai Padarathu Paaiya

Anik Jatan Kari Hirde Rakhiaa Ratanu Na Chhapai Chhapaiaa.

Hari Gun Kehte Kehenu Na Jae.

Jaise Goonge Kee Mithiaaee. (1) (Rahau)

Rasna Ramat Sunat Sukhu Sarwana

Chiti Chete Sukhu Hoe.

Kahu Bhikhan Duae Nain Santokhae

Jeh Dekhan Teh Soee. (2) (2)

ਰਾਗੁ ਸੋਗਠਿ ਬਾਣੀ ਭਗਤ ਭੀਖਨ ਦੀ  
 ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ ਪਾਇਆ ॥  
 ਅਨਿਕ ਜਾਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ ਛਪੈ ਛਪਾਇਆ ॥੧॥  
 ਹਰਿ ਗੁਣ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ ॥  
 ਜੈਸੇ ਗੁੰਗੇ ਕੀ ਭਿਠਿਆਈ ॥੧॥ਗਹਉ॥  
 ਠਮਨਾ ਠਮਤ ਸੁਨਤ ਸੁਖੁ ਸੁਣਨਾ ਚਿਤ ਚੇਤੇ ਸੁਖੁ ਹੋਈ ॥  
 ਕਹੁ ਭੀਖਨ ਦੁਇ ਨੈਨ ਸੰਤਖੈ ਜਹੁ ਦੇਖਾਂ ਤਹੁ ਸੋਈ ॥੨॥੨॥ (੬੫੯)

"The priceless jewel of the Divine Name has been bestowed upon me as a reward of my good Karmas. It has found a permanent place in my heart. In spite of all my efforts to hide, its glory shines forth on my forehead and radiates through the whole of my frame. The Divine attributes and His praise cannot be expressed in words. It is just like a dumb person who enjoys dainty sweets, but cannot find words for telling what he experiences. By meditating on the Divine Name with my tongue and hearing it with my ears and fixing it in my mind, I have attained a state of permanent bliss. Sayeth Bhikhan, my eyes have awakened to the Divine Glory, and I see Him everywhere".

VI. **Ravidass** a cobbler by profession, devotes himself to meditation on Rama, the all pervading, and attains the stage of Enlightenment. High-caste Brahmins fall down at his feet to receive his blessings and get the gift of the Divine Name. The stage of mind which he reached is given here in his own words (Page 345, Guru Granth Sahib):

Gauri Ravidass Jio

Begam Pura Sahar Ko Nau. Dookh Andoh Nahi Tih Thaa.

Na Taswis Khiraj Na Maal. Khauf Na Khata Na Taras Jawaal (1)

Ab Mohe Khoob Vatan Gah Paaee. Uhan Khair Sada Mere Bhai. (1) (Rhao)

Kaim Daim Sada Paatsahi. Dom Na Sem Ek So Aahi.

Aaba Dan Sada Mashoor. Uha Gani Baseh Mamoor. (2)

Tio Tio Sail Kareh Jio Bhawai. Marham Mehal Na Ko Atkaawai.

Keh Ravidass Khlaas Chamaara. Jo Ham Sahri So Mit Hamaara. (3) (2)

ਗੁਰੂ ਗਉੜੀ ਗਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ ਗਉੜੀ ਗੁਆਰੇਰੀ

ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥ ਦੁਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥

ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥

ਅਬ ਮੋਹੇ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥ ਉਹਾਂ ਖੈਰ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਸਾਹੀ ॥ ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ ॥

ਆਬਾਦਾਨੁ ਸਦਾ ਮਸ਼ੂਰ ॥ ਉਹਾਂ ਗਨੀ ਬਸਾਹਿ ਮਮੂਰ ॥੨॥

ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥ ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ ॥

ਕਹਿ ਗਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥ ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥੩॥੨॥ (੩੪੫)

"I have reached that region of spiritual life which is free from all anxiety. There is no pain and sorrow. There is no attachment and no taxes to pay. I have risen above all fear, error and there is no coming down from this stage.

I have found my true Home and enjoy eternal bliss. The crown of everlasting spiritual Kingship has been bestowed on me . All thoughts of mine and thine, second or third have vanished. I see one and one alone. It is an ever glorious eternal realm and in it dwell those whose hearts are filled with the glory of God. Having reached at oneness with the Divine Law, their actions become spontaneous and natural, free from all restraints of attachment. Sayeth Ravidass Chamaar, all shackles of doubts and fears have been removed. I have become a free man and he who has reached this stage is my true friend and spiritual companion.”

VII. **Pipa** was Raja of Gungraogarth, India. He was a disciple of Ramanand and meditated on Rama, the all pervading. He gives his experience along the path of Self Realization in the following words (Page 695 Guru Granth Sahib) :

Dhanasari Bani Bhagatan Ki

Ik Onkar Satgur Parsad

Pipa

Kaiyo Deva Kaiyo Deval Kaiyo Jangam Jati

Kaiyo Dhoop Deep Nai Beda Kaiyo Pojao Paati (1)

Kaia Bauh Khand Khojte Nav Nidh pai

Na Kachh Aibo Na Kachh Jaibo Ram Ki Duhai (1) (Rhao)

Jo Brahmande Soi Pinde Jo Khojai So Pawai

Peepa Pranhwai Param Tatt Hai Satgur Hoe Lakhaawai (2)

ਧਨਾਸਰੀ ਬਾਣੀ ਪੀਪਾ

ਕਾਯਉ ਦੇਵ ਕਾਇਓ ਦੇਵਲ ਕਾਯਉ ਜੰਗਮ ਜਾਤੀ ॥

ਕਾਇਅਉ ਸੁਪ ਦੀਪ ਨਈਬੇਦਾ ਕਾਇਅਉ ਪੁਜਉ ਪਾਤੀ ॥੧॥

ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ਨਵ ਨਿਯਿ ਪਾਈ ॥

ਨਾ ਕਛੁ ਆਇਬੋ ਨਾ ਕਛੁ ਜਾਇਬੋ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥੧॥ ਗਹਉ ॥

ਜੋ ਬ੍ਰਹਮਡਿ ਸੋਈ ਪਿਡਿ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥

ਪੀਪਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ ॥੨॥੩॥(੬੯੫)

“One need not go to a temple and worship a stone image. One need not burn incense, light ghee in earthen pots, take flowers and green leaves for Puja (for worship of the stone deity). Search within you and you shall realize the Divine who dwells in all human frames. The whole universe is a manifestation of the Eternal Divine. All forms spring from the Divine Ocean and then like waves in the sea merge into it.

The Eternal Divine who permeates the universe, is in every human heart. He who looks within by meditation and prayer realizes Him. In deep humility says Pipa, The Eternal Divine is an Everlasting Reality, and the guidance of a True Teacher, who is God Conscious, makes one realize Him, both within and without. The whole outlook is changed and the universe manifests itself clothed in one Divine Glory.”

The above instances of seven searchers after God, who belong to various castes, creeds and ranks of society, who began their search after truth in their own way, but ultimately took to meditations on the Divine Name, Rama, Gobind or Alah, clearly shows to us that every sincere and honest searcher after truth is naturally guided in his path of self-realization and becomes God Conscious. His mind throbs with love for the whole created universe and all mankind appear to him as brothers and sisters in spirit, without any distinction of caste, creed, race or colour.

In the words of Guru Arjan, he feels (Page 1299, Guru Granth Sahib) :

Kanrha Mahalla 5

Bissar Gai Sabh Taat Parai.

Jab Te Saadh Sangat Mohe Pai (1) (Rhao)

Na Ko Bairee Nahi Begaana Sagal Sang Ham Ko Ban Aaee. (1)

Jo Prabh Keeno So Bhal Manio Eh Summat Sadhu Te Paaee. (2)

Sabh Meh Rav Rahia Prabh Ekkai Pekh Pekh Nanak Bigsaai. (3) (8)

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਬਿਸਾਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਾਨਿ ਆਈ ॥੧॥

ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ ॥੨॥

ਸਭ ਮੋਹਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪ੍ਰੇਖਿ ਪ੍ਰੇਖਿ ਨਾਨਕ ਬਿਗਸਾਈ ॥੩॥੮॥ (੧੨੯੯)

“Ever since I have found the company of Saints and followed their directions all thoughts of mine and thine have vanished. No one is my enemy and none a stranger. I feel every one as my spiritual Kith and Kin. Whatever God does is for the best. I always keep myself resigned to His Will. This balanced state of mind I have found by following the advice of God Conscious persons. I realize the Eternal Divine pervading through the whole created universe. It fills the heart of Nanak to see Him thus manifested in His Creation”.

It is this Realization from within that can be a permanent basis of World Peace, for which we have assembled here, in this our Eighth World Congress of

Religions for the establishment of World Peace. So let us grid up our loins and without leaving our independent Rites or Rituals bring all our Co-Religionists and the general public to daily meditation on the Divine Name, Prayer and singing hymns in the Lord's Praise.

The Eternal Divine is one, but His names are different according to the language which we speak:

Om, Alah, Ram, Waheguru, God .....are a few names, which are given here. The searcher after the Divine within may choose any one of these or any other name with which his mind is associated, and begin his daily meditation with complete love and devotion. In the words of Guru Nanak in Jap Ji Sahib (Guru Granth Sahib, Page 4) :

Asankh Nav Asankh Thav. Aggam Aggam Asankh Loe.

Asankh Kaheh Sir Bhar Hoe.Akhari Nam Akhari Salah.

Akhri Gian Geet Gun Gah.Akhari Likhhan Bolan Baan.

Akhara Sir Sanjog Wakhaan.Jin Eh Likhay Tis Sir Naeh.

Jiv Furmae Tiv Tiv Pae. Jeta Kita Teta Nao.

Vin Naaway Naahi Ko Thaaoo. Kudrat Kawan Kaha Vichaar.

Warya Na Jawa Ek Var. Jo Tudh Bhaway Sae Bhali Kaar.

Tu Sada Salamat Nirankar.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ ਅਗਮ ਅਗਮ ਅਸੰਖ ਲੋਅ ॥

ਅਸੰਖ ਕਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥

ਅਖਰਾ ਸਿਰਿ ਸੰਗੁ ਵਖਾਣਿ ॥ ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥

ਸਿਵ ਫੁਲਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥  
 ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੇ ਥਾਉ ॥ ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥  
 ਵਾਰਿਯਾ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥  
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥ (੪)

“There are countless names of the Divine Reality. There are countless places (worlds) which are beyond the reach of human understanding. His creation is so vast, and immense that any one who limits their number to thousands of billions, has to bear the sin of telling what is far beyond the truth, on his head. It is through the spoken language that we give Him various names and meditate on them. It is by means of spoken words that we sing His praise. It is through words that we realize Him. Mind revels in His glory and bursts forth in spontaneous praise Wah. Thou art limitless and glorious and great beyond the power of human speech. It is through words that we put in to writing all that is spoken. The impression of all Karmaas good or bad, which regulates our coming together, and being separated, is also engraved on each human being's forehead in the shape of letters. He who through His eternal Divine Law, puts these impressions on the human forehead is beyond the reach of words. He is self-existent and self-creative. The whole Universe is governed by His immutable Law, and is the outcome of a spoken word. His name pervades all space in its immensity. His realization is the only place of rest and peace for mankind. I have not the power to give a full description of His nature. All that I can do is to lose myself in ecstasy and thanksgiving, and be a sacrifice to Him in thought, word and deed; thus keep myself ever resigned to His will. Thou art an everlasting Reality, the fountain head of the whole Creation. Thou art the eternal source of the creation. Whatever, Thou doest is for the best”.

A simple statement of the time, the method, and the effect of meditation the human mind is briefly given below :

(a) **The Time:**

The time for meditation fixed by Guru Nanak and the Holy Saints and Bhagats is at least three hours before sunrise. Guru Ram Dass Ji, the fourth Guru, sayeth in the holy hymns (Page 305, Guru Granth Sahib) :

Mahalla 4 (Gauri Ki Var)

Gur Satgur Ka Jo Sikh Akhaai So Bhalke Uth

Har Naam Dhiaawai.

Udam Kare Bhalke Parrbhaati Isnaan Karre Amritsar Naawai.

Updais Guru Har Har Jap Jaapai Sabh Kilwikh

Paap Dokh Leh Jaawai.

Fir Charhai Diwas Gurbaani Gaawai Behdian Uthdian

Har Naam Dhiaawai.

Jo Saas Giraas Dhiaae Mera Har Har So Gursikh

Guru Man Bhawai.

Jisno Dayal Howai Mera Suami Tis Gursikh

Guru Updes Sunhawai.

Jan Nanak Dhoorh Mangai Tis Gurusikh Ki Jo Aap Japai

Awrah Naam Japaawai.

ਮ: ੪ ॥

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਆਖੈ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥

ਉਪਦੇਸ਼ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਪੈ ਸਭਿ ਕਿਲਾਵਿਖ ਪਾਪ ਦੇਖ ਲਾਹਿ ਜਾਵੈ ॥  
 ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਾਦਿਆ ਉਠਾਇਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥  
 ਜੇ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੇ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥  
 ਜਿਸ ਨੇ ਦਾਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥  
 ਜਨੁ ਨਾਨਕੁ ਪੂਰਿ ਮੰਗੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਕੀ ਜੇ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

(੩੦੫)

“He who calls himself the disciple of the Satguru must wake up early in the morning (three hours before sunrise) and meditate on the Divine Name. He must shake up all his laziness, take his bath and meditate on His Name.

As taught by the Guru he must meditate on the Gur-mantra “Waheguru” and thus erase all the impressions of the wrong Karmas (actions) he has done in various births and rebirths. Then at day dawn sing hymns in His praise. The sikh who every moment keeps his mind fixed on the Divine Name is dear to the Satguru. The Satguru showers his grace on him and shows him the path of atonement (blends the sikh with himself). Nanak begs the dust of feet of such a gursikh, who himself meditates on the Divine Name and directs others to do so”.

Some persons ask, what is the need of taking this trouble? Can't we meditate on the Divine Name at any time in the day? By all means meditate day and night without losing a single moment, but getting up at least three hours before sunrise has its own significance.

### **Significance of Time:**

1. Mankind is divided in to two parts. Those who follow the path of looking within, by performing unselfish and righteous actions in their daily life, meditation

on the Divine Name, prayer and singing hymns in His Praise every morning. Others who follow the path of hunting after pleasure and satiating their sensuous and sensual appetites. Now every person radiates his own magnetism for good or for evil. These vibrations affect the minds of all in their own way.

The persons who follow the path of Primrose way to the Bonfire keep waking up to two or three in the morning, and then tired, exhausted and with their stomachs overloaded go to the realm of oblivion. Their dark and evil vibrations become dormant and inactive. The atmosphere gets free of their debasing tendencies.

On the other hand all lovers of God to whatever caste, creed, race or colour they may belong to get up after two or three O'clock in the morning and meditate on the Divine Name. They radiate Divine waves which help all the early rising devotees of God in their effort to concentrate their mind on the Name.

2. The time (three hours before sunrise) is free from all noise, stir and bustle. The whole nature silently reveals in the Divine Glory. Nature and the Divine within are in complete union. Their harmony enters the soul of the early riser and fixes his mind on the Divine Name.

3. After taking rest at night, one becomes fresh and fit. He can fix his attention on the Divine Name with a sound mind and a sound body.

4. The peace of mind and the spiritual uplift which a man attains by meditating on God's name in the early hours of the morning keep him buoyant and unattached in the daily struggle of life. He does his duty without being enslaved by the daily temptations of worldly life.

#### (b) **The Method ;**

God, Alah, Rama, Waheguru, Kama-San.....

The process is very simple and natural. The searcher is to sit in an erect posture with the right foot in the cavity between the shin and the thigh of the left leg, and the left foot in the right leg cavity, and with a heart full of love and devotion, slowly and steadily pronounce the Name he has chosen. He should make the name and its meanings dwell in his heart. For an hour or so, he should

daily devote to meditation and prayer and then attend a Congregational service in which hymns in the praise of God are sung.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥  
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਚਿਹੁ ਧੋਇ ॥  
ਭਰੀਐ ਮਾਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਚਿਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਗੰਗਿ ॥  
ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥  
ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥ (੪)

(c) **The effect**

Every human being has the Divine within him, but it is hidden from his or her view by the cloud of selfishness, the impressions of all the actions one has done subject to lust, wrath, avarice, attachment and vanity. Just as a noonday sun shining in the heavens with a dazzling brightness is suddenly hidden from our view by a cluster of clouds, and we are left in the darkness, in the same way the Divine Sun is overshadowed by this cloud of selfishness. Slowly and steadily by daily meditating on the Divine Name and singing His praise, this cloud of selfishness is removed. The veil of ignorance, and attachment to the physical, is torn asunder and one feels His presence both within and without. In the words of Guru Nanak in Jap Ji (Page 4, Guru Granth Sahib):

Bharyai Hath Per Tan Deh, Paani Dhotai Utras Kheh,  
Moot Pliti Kapar Hoe. Deh Saaboon Laieh Oh Dhoe.  
Bharyai Mat Paapa Kay Sang, Oh Dhopai Naawai Kae Rang,  
Punni Papi Akhan Naah, Kar Kar Karna Likh Laey Jaah,

Aapey Bij Aapey Hi Khaaho, Nanak Hukmi Awoh Jaah.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

ਭਰੀਐ ਮਾਤਿ ਪਾਪਾ ਕੈ ਸੀਗ ॥ ਓਹੁ ਧੋਪੈ ਨਾਣੈ ਕੈ ਗੰਗ ॥

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥ (੪)

“If our hands, feet or body become dirty (get covered with dirt and rubbish) they can be cleaned by water. If urine is split on a piece of cloth, and it gets fouled and is unfit for use in any kind of worship, then we rub it with soap and water, and free it from the impurity. In the same way the impressions of our sinful actions which are made on our minds, can be washed away by meditating on the Divine Name. They are the outcome of good or bad actions, which one does in the course of his daily life. Whatever actions a man does, its impressions right or wrong, good or bad, is left on the mind. Just as we sow, so we reap. Thus sayeth Nanak we have to pass through the round of birth and rebirth under the eternal Divine Law, without finding the heaven of rest and peace.”

In this Pauri Satguru Nanak in a very simple and expressive manner, shows us the way of removing wrong and evil impression on our minds which are the result of our sinful actions in our daily lives and various births. In order to clean a dirty piece of linen, we rub it with water and soap. During this process all the hidden dirt in the fibres of the cloth comes on the surface. Then we immerse it in a vessel or pond of fresh water and wash away that dirt. By repeating this process several times, the dirty piece of linen becomes clean white. In the same way when we get up early in the morning and meditate on the Divine Name with fixed attention and love, the evil impressions hidden in our minds come to the surface. Then we pray to the Satguru, dirty as we are, we are yours, cleanse our minds from sinful impressions. This prayerful and humble mood washes away the evil

impressions. The continuous daily meditation and prayer go on cleansing our minds, and a day comes when the evil cloud of selfishness is removed, and the Divine within the human heart shines forth in its full effulgence, rendering all our thoughts and actions pure and immaculate, and in complete unison with the Eternal Law governing the Universe.

The heart becomes intuned with the Infinite and one with the Divine Reality. Just like a drop in the ocean, the ocean and the drop become one, but the drop cannot express the greatness of the ocean.

God is the subject matter of Consciousness. He is beyond the scope of the limited intellect of man. He can be realized but cannot be expressed in words, just as joy or sorrow are felt but are inexpressible in human language.

So let us all representatives of various religions, countries, climes and races, lay stress on the realization of the Divine by meditating on His Name, singing His praises and unselfish service of mankind, coupled with sweet humility and righteous, dealings with our fellowmen. Then the day foretold by all prophets, seers, sages and Gurus will come, when mankind realizing their true spiritual kinship would live in an atmosphere of mutual trust, love and goodwill. The sword shall be turned in to the ploughshare, and Heaven filled with Peace and Bliss shall come down to this Earth, now torn asunder, by mutual hate, mammon worship and hunt after low pleasures of the flesh.

***Om, Amen, Sat Sri Akal, Alah-O-Akbar, Shanti, Shanti, Shanti.***